192 234 574 supply them with milk. In Kinyaga (Shangugu) and in Bugoyi, it is called umuheto. In Ndorwa it is called kibere. [58]

IMBYUKURUKE. A choice cow destined to be shown to a visiting high personage and to provide him with milk during his stay.

192 431 231 IBIHEMBO. Gift of cows to the wife of the king, a great chief, or a patron when she has a child.

The gift made by the Bahutu consisting simply of milk or beer is called y'ibihembo.

192 231 426 INTIZO (1). 1) A man who has been despoiled by his chief receives a cow from a friend as a loan (intizo) until justice is done. The friend may perhaps only give him milk (intizo), because by sending a cow he would ostensibly show his friendship and would thus risk incurring the wrath of the chief.

1. From gutiza, "to lend."

192 231 2) A cattle owner must give at least one milch cow to his cowherd (umushumba) who does not have time to cultivate for himself.

[465] 3) A Muhutu who cultivates the fields of a Mututsi receives milk (intizo) from him morning and evening.

4) A cow is given to two farmers who share the milk and the payments required in exchange (2).

2. Milking a cow is equal to the salary for one day of cultivation.

[681] 431 IMPONGANO. A cow given in reparation for an offense or as a present to the one (inshuti) whose intervention may help to win the lawsuit.

[696] INGURANO. A redemption cow given by a patron or the head of a family to keep the guilty one from being condemned. [59]

192 437 231 INKUNGURANYO (1). Primus, owner of a heifer approaches Secundus to ask him to exchange the cow for a female calf or for two bulls. They must not give anything in addition in order to have an absolute right over the exchanged object, but neither of them has the right to take back the exchanged value.

1. From gukunguranya, "to exchange two cows of equal value definitely and irrevocably."

443 Women and children are admitted to the markets without
579 restriction. In the past, people came armed, for they risked being robbed or even killed on the way by highway bandits.

The Lease of Services (kununga).

[465] A man may agree to work for another for 50 days, for example, at the rate of [80] one or two days a week on the condition of receiving the meat of one cow in exchange.

437 Exchange (kuguza) (1)

1. Kuguza, lit., "to agree to give an advance."

A Mututsi asks a Muhutu for a granary of sorghum (ihundo, lit., an ear of sorghum) for example, in exchange for a bull calf or hoes (usually 30).

The Loan (gutiza)

426 The Banyarwanda distinguish the loan for use (commodatum) from the simple loan (or loan for consumption).

If the loan for use, in hoes for example, is granted without interest, the same is not true of the loan for consumption, which involves edible produce. Whoever has received a basket of sorghum or beans must usually return two. The basket of supplementary produce which must be given the lender is called kirenga.

The Guarantee (kuchyungura).

Primus owns a pruning knife which Secundus would like to borrow. Secundus does not know Primus, so he goes to Tertius, a friend of Primus. Tertius tells Primus to lend his pruning knife to Secundus and offers himself as surety if the latter does not return the tool. Tertius may eventually turn against Secundus.

This contract can be made for cows, granaries of sorghum, etc.

Security (ingwate)

Primus wishes to borrow a few baskets of beans from Secundus. But Secundus answers that he cannot give them to him without a guarantee. Primus then offers Secundus a goat, for example (2).

2. A goat is worth three hoes.

When he brings Primus the counterpart of his loan, he takes back the goat.

439 per farsalah [Arab., equal to approximately 35 British pounds],
435 were annually exported to Usumbura from central Urundi. The wax export amounted to 500 to 700 farsalah a year at 18 to 20 rupees per farsalah. The hides are mostly those of animals who had to be killed because of injury or sickness since only a few animals are killed to be eaten or sacrificed (p. 45). Live cattle are not exported at all because the Batussi owners of the cattle are very reluctant to part with them. Furthermore, there will not be a very good market for live cattle as long as they cannot be transported by rail and steamer to European buyers. Another serious obstacle to cattle export is the fact that the whole of Urundi, with the exception of the northern part of it (adjoining Ruanda) and the vicinity of Ujiji, is surrounded by a broad belt inhabited by the noxious tsetse fly. Perhaps it will someday be possible to break through this by means of railroads and special protective arrangements.

These two local products, wax and cattle hides, form the bulk of trade. They are exported for the most part from Usumbura via Kigali to Bukoba or from east Urundi via Ussuwi to Bukoba. Only a small portion is directed via Ujiji since the journey across the country to the coast is too long and expensive.
[491] Even the Tanganyika railroad will hardly change this situation for the time being considering the high freight rates it charges.
482 In 1911 a burden carrier, who carries 60 to 70 pounds and more,
465 received four to five rupees for the distance from Usumbura to Kigali, eight to nine rupees for the distance from Usumbura to Bukoba, and seven to eight rupees for the return trip from Bukoba to Usumbura on which he does not have to carry so unwieldy a burden as dry cattle hides. Because of sleeping sickness, the
487 trade route from Usumbura through the Ruzizi valley to Lake Kivu is closed.

Trading activity at the markets has, of course, also been
443 affected by sleeping sickness. As recently as 1900 there were still over a dozen well-frequented markets in a radius of three hours distance from Usumbura. The market in Usumbura itself had approximately 5,000 visitors daily. At present, however, only two markets in this area are still of some importance, Usumbura itself (Plate 27b) and Kajagga on the northern tip of

234 Butter is not eaten. It is used to anoint the body and to
302 smear on clothes. Large gourds (kisabo) are used for making butter;
they are held at the neck with one hand and rocked back and
415 forth on the ground. Butter is stored in small clay [143] and
wooden vessels (akachendo). The latter often have looped handles
and are then called uchende yo mukondo.

233 The local form of intensive agriculture on very fertile soil
is not easy to combine with the extremely extensive cattle raising.
Barn feeding is unknown. The animals graze all day in the open
and are locked into the kraal (lugo) at night. Thus, even in the
densely populated and highly agricultural regions, it is very diffi-
cult to keep even the milch cows near the settlements. The rest
of the animals are driven out to more remote pastures. For ex-
ample, the Bagoye drive their cows eastward into the primeval
233 forest on the watershed. The animals are cared for by special
●465 Batutsi caretakers who are paid to do this. For his service the
herdsman gets the milk the first two months, since the cow is not
returned to the owner until her calf is two months old. The
herdsman also gets a jug of beer worth one hoe. He is, however,
held accountable for the cow and must replace animals which are
killed or stolen.

246 Pastures receive no special attention. On the northern slope
of Mount Ndisa, however, I saw an irrigation system that watered
the mountain meadows. Otherwise the steppes are merely burned
off at the end of the dry season; this removes the withered grass
and the young grass comes up abundantly after the first rain, the
ground having been fertilized by the ashes. Needless to say, grass
fires have greatly contributed to the deforestation of Ruanda, espe-
cially in the less populated areas. Granted that the forests have
been destroyed by the farmers, nevertheless it is the herdsmen who
make a second growth impossible. Grass fires rage throughout the
country. In Mulera and Bugoye where everything is under cultiva-
tion, one sees fires only on the volcanic plains.

233 Since no fodder is stored, the cattle become very thin during
661 the dry season. It is not uncommon for Batutsi chiefs to have their
herds driven into the sweet potato plantations of their farmers,
where great damage is done. No matter how great their loss, the
Bahutu cannot drive the cows out nor resist in any way.